



**NEWSLETTER OF THE LONDON CHAPTER,  
ONTARIO ARCHAEOLOGICAL SOCIETY**

c/o London Museum of Archaeology  
1600 Attawandaron Road, London, ON N6G 3M6



January & February 2006

06-1 & 06-2

\*\*\*\*\*

The next **Speaker Night** is **Thursday April 13<sup>th</sup>**. The speaker will be **Harry Lerner**, currently completing his PhD in Anthropology at McGill University. He will speak on: ***Lithic Raw Material Variability and the Reduction of Short-term Use Implements: An Example from Northwestern New Mexico.***

\*\*\*\*\*

The meetings will be held at 8 pm at the London Museum of Archaeology, 1600 Attawandaron Road, near the corner of Wonderland & Fanshawe Park Road, in the northwest part of the city.

## Chapter Executive

### ANNUAL RATES

Student	\$15.00
Individual	\$18.00
Institutional	\$21.00
Subscriber	\$20.00

#### **President**

Nancy Van Sas (473-1360)  
1600 Attawandaron Rd, London N6G 3M6  
nvansas@uwo.ca

#### **Editors**

Christopher Ellis (858-9852)  
cjellis@uwo.ca  
Christine Dodd (434-8853)  
dpoulton@webgate.net

#### **Secretary**

Steve Timmermans (519-875-1072)  
Stimmermans@bsc-eoc.org

#### **Vice-President**

Paul O'Neal (472-8100)  
1615 North Rutledge Park, Unit 5,  
London, N6H 5L6  
mayerheritage@bellnet.ca

#### **Treasurer**

Jim Keron (285-2379)  
R.R. #2 Thamesford N0M 2M0  
jrkeron@alumni.uwaterloo.ca

#### **Directors**

Christopher Ellis (858-9852)  
cjellis@uwo.ca  
Darcy Fallon  
32 Pleasant Ave., Delaware, ON N0L 1E0

## EDITORS' INTRODUCTION

In this issue of KEWA, we feature a couple of articles on the Fairfield site, the 18<sup>th</sup> and 19<sup>th</sup> century Delaware mission village located along the north side of the Thames River just east of Thamesville, in east Chatham-Kent.

Neal Ferris provides us first with a brief history of the Fairfield village, specifically how it came to be, taken from a paper he wrote a few years ago during some of the coursework he did for his PhD at McMaster.

Then, courtesy of the Museum of Ontario Archaeology and Dr. Robert Pearce, we provide a real gem, recently "unearthed" when Neal was sifting through the Jury papers and notes housed at the museum related to the Fairfield site: a paper given in 1976 by Wilf and Elise Jury at the SAA meetings in St. Louis, Missouri looking back on their work and findings at Fairfield.

For anyone who has looked at the Wilf Jury reports of his excavations at Fairfield conducted in the 1940s, you tend to be struck by two things. First, the excavations were substantial and managed to uncover the vast majority of the pre War of 1812 settlement. Second, the reports provide only very limited, tantalising insight into those archaeological findings. In contrast, the St. Louis paper, although a general summary of findings, nonetheless provides a great deal of archaeological insight into Jury's approach to the excavations and findings.

It is also clear from the correspondence found in the records along with the paper that the organiser of the session, Dr. Melburn D. Thurman of Princeton University, was very keen on getting the Jurys to speak of their work at Fairfield, since Wilf's excavations in the 1940s constituted one of the earliest and most extensive excavations of both a late historic mission site and archaeological investigation of a Delaware community. It is also the case that the Jurys were very touched by the interest in what was a project that had been undertaken some 30 years previously. According to Dr. Pearce, Wilf Jury didn't often in his career speak at formal academically-oriented conferences like the SAAs, and it is evident in the paper that the Jurys did a lot of fresh work compiling the findings and preparing them for an SAA audience – which is why it is such an important addition to the reports Jury published on the excavations in the 1940s.

Sadly, correspondence also suggests that Wilf's health may have failed him so that he was not able to attend and present directly, though apparently the paper was read on the Jurys' behalf by Dr. Thurman. The paper is reproduced here as the Jurys wrote it, with only minor technical editing. While some of the vernacular may be dated to early 21<sup>st</sup> century sensibilities, there is no question that the paper deserved the wider readership that we hope to provide it here.



## A BRIEF HISTORICAL CONTEXT TO THE MORAVIAN DELAWARE VILLAGE OF FAIRFIELD

Neal Ferris

As you drive along former Highway 2 in east Kent County just east of Thamesville, which meanders next to the Thames River, you'll pass by two innocuous locales that figure prominently in the history of the province. One is a little parkette where a memorial to the Battle of Longwoods stands, the War of 1812 fight where Tecumseh lost his life. A little further east is a small house, part residence, part museum dedicated to the founding of the Moravian mission of Fairfield in 1792; only a small testament to a fascinating history that largely remains ignored. Today the Moraviantown Delaware First Nation is located immediately south of the museum on the other side of the Thames, where they ended up after being evacuated, and the town destroyed, during that same battle that cost Tecumseh his life. But for the first 20 years of its existence, the Fairfield settlement was north of the river, it's main street still visible today as you drive by. From here the missionaries and Delaware who arrived from the war-torn Ohio frontier settled and adapted to life in Canada.

The Fairfield community was but one of a number of Delaware communities scattered north of the Ohio valley at the end of the 18<sup>th</sup> century (Tanner 1987; Weslager 1978). My use of the term "scattered" here is deliberate, since the post-contact history of the Algonquian speaking peoples collectively referred to as Delaware is characterised by over 200 years of repeated relocations away from the mid-Atlantic coast. Delaware ultimately embodies a number of distinct Aboriginal groups who spoke a range of Unami, Unalachtigo and Munsee dialects, and occupied the Hudson and Delaware River drainages, and Atlantic coast up to Long Island at the time of contact (Goddard 1978). Continual conflict with European settlers, disputes over questionable land surrenders, and dispossession onto Iroquoian-controlled lands continued to push a number of Delaware communities away from their ancestral homeland into the interior of Pennsylvania and southern New York State by the 1740's (Goddard 1978; Kjellberg 1985). By the 1760's, Delaware communities could be found across western Pennsylvania and northern Ohio, settling on the Allegheny and Muskingum Rivers (Kjellberg 1985; Sabathy-Judd 1999; Tanner 1987; see Figure 1).

Subsequent to an extended period of conflict, including the British defeat of the French and the Pontiac-led uprising in the early 1760s, the British attempted to establish a co-operative alliance, as a response to Aboriginal perceptions of a very real threat to their sovereignty and land. The Royal Proclamation of 1763, following on the heels of the uprising, declared all lands west of the Alleghenies as Native territory, though still asserting an ultimate British Crown authority, and exclusive right to negotiate with Aboriginal nations for lands (Allen 1975: 16, 1993).

The Royal Proclamation, and the definition of the western frontier as Aboriginal territory, was openly challenged by aggressive, American settlement (Kjellberg 1985: 24; White 1991: 315-316). Aboriginal territory was subsequently re-defined in the Treaty of Stanwix of 1768, which identified the Ohio River as the frontier boundary for "time immemorial" (or less than 20 years, as events would prove). But American incursions continued, and harassment of



Native villages in the Northwest, along with retaliatory raids, were commonplace. When hostilities broke out between the British and Americans in 1775, the war in the Northwest quickly took on a Native-White conflict.

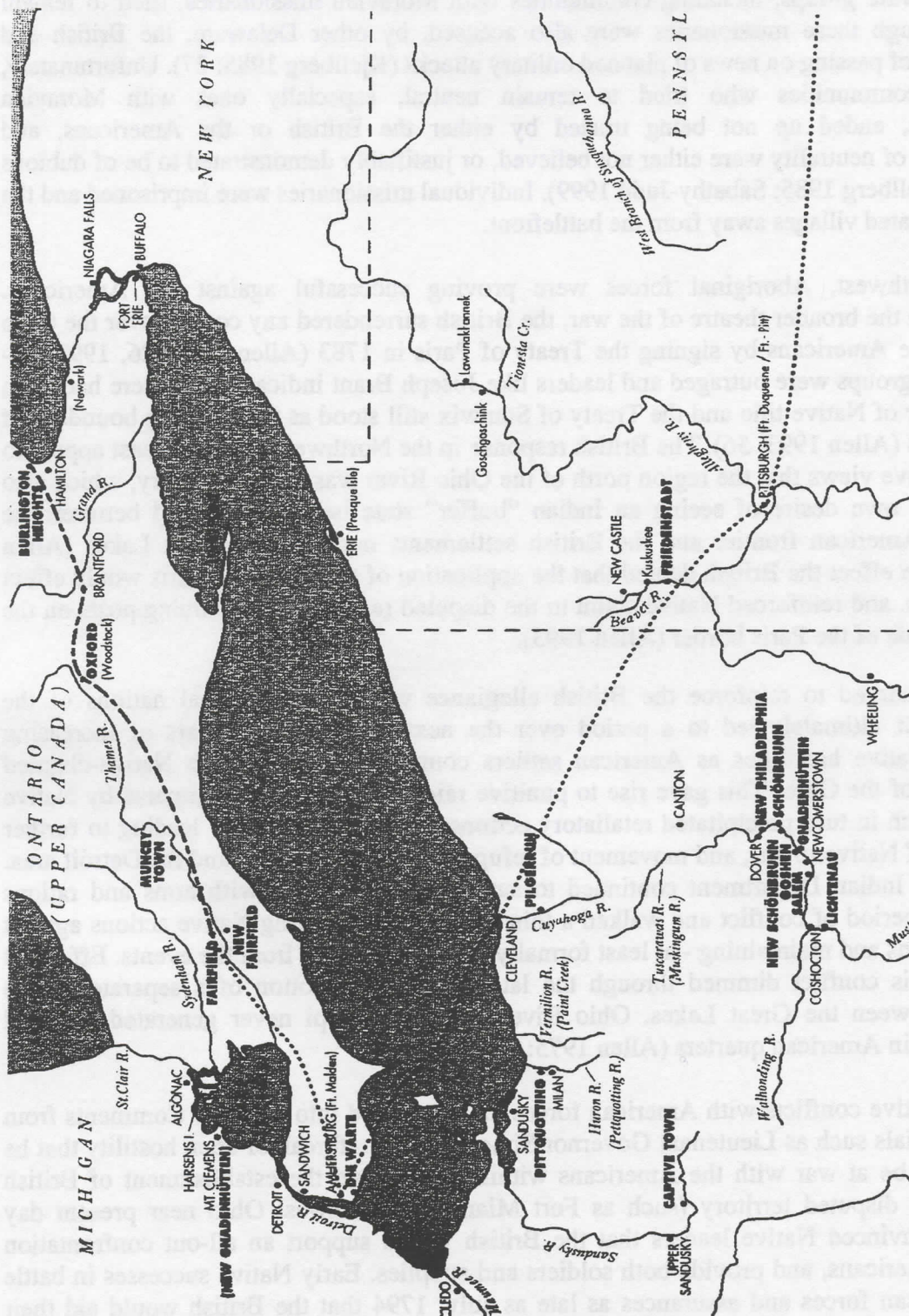


Figure 1: The Path to Fairfield in the Late 18<sup>th</sup> Century (adapted from Sabathy-Judd 1999).



Most Native groups opposed the Americans, who were seen to be a people intent on "stealing" the land from groups such as the Shawnee and Miami in northern Ohio, Indiana and Kentucky. However, several of the western Delaware groups did enter into an alliance with the American colonies, on the promise of establishing a formal Delaware homeland (Weslager 1978: 40). Other Delaware groups, including communities with Moravian missionaries, tried to remain neutral, though these missionaries were also accused, by other Delaware, the British and Americans, of passing on news of planned military attacks (Kjellberg 1985: 27). Unfortunately, Delaware communities who tried to remain neutral, especially ones with Moravian missionaries, ended up not being trusted by either the British or the Americans, and declarations of neutrality were either not believed, or justifiably demonstrated to be of dubious validity (Kjellberg 1985; Sabathy-Judd 1999). Individual missionaries were imprisoned and the British relocated villages away from the battlefield.

In the Northwest, Aboriginal forces were proving successful against the Americans. However, in the broader theatre of the war, the British surrendered any control over the Ohio Valley to the Americans by signing the Treaty of Paris in 1783 (Allen 1975: 26, 1993: 55-56). Native groups were outraged and leaders like Joseph Brant indicated that there had been no surrender of Native title and the Treaty of Stanwix still stood as the defining boundary of Native lands (Allen 1993: 56). The British response in the Northwest was to at least appear to support Native views that the region north of the Ohio River was Indian territory, which also served their own desire of seeing an Indian "buffer" state being established between the advancing American frontier and the British settlements north of the Great Lakes (Allen 1975: 31). In effect the British denied that the application of the Treaty of Paris would effect Native lands, and reinforced Native claim to the disputed region by maintaining posts on the American side of the Paris border (Allen 1993).

While this served to reinforce the British allegiance with the Aboriginal nations of the Northwest, it ultimately led to a period over the next ten to fifteen years of increasing American-Native hostilities as American settlers continued to move onto Native-claimed areas north of the Ohio. This gave rise to punitive raids on American settlements by Native groups, which in turn precipitated retaliatory actions by American forces, leading to further relocation of Native towns, and movement of refugees up into Michigan and the Detroit area. The British Indian Department continued to supply Native groups with arms and rations during this period of conflict and walked a thin line between inciting Native actions against the Americans and maintaining - at least formally - a detached role from the events. Efforts at resolving this conflict dimmed through the late 1780's. The notion of a separate Native territory between the Great Lakes, Ohio River and Mississippi never generated any real interest within American quarters (Allen 1975: 44).

By 1793 Native conflicts with American forces had expanded into warfare. Comments from British officials such as Lieutenant Governor Simcoe at the outbreak of open hostility that he expected to be at war with the Americans within a year, and the establishment of British posts in the disputed territory (such as Fort Miamis in northwest Ohio near present day Toledo), convinced Native leaders that the British would support an all-out confrontation with the Americans, and provide both soldiers and supplies. Early Native successes in battle with American forces and assurances as late as July, 1794 that the British would aid their Native allies in combat, continued to fuel the conflict. In late August of 1794, however, in a



battle between Native forces and American troops near the British post of Fort Miamis, which at the time was housing a small contingent of British forces, the direction of the war changed. This battle, known as Fallen Timbers, caused a number of casualties on both sides, but the Native forces withdrew when British personnel in the fort refused to come out of the fort and fight (Allen 1993: 83; Calloway 1987). The defeat had greater repercussions than the loss of a battle. The loose confederacy of Native powers broke up and political leaders were demoralised. By 1795 many of the western Aboriginal nations had signed a peace treaty with the Americans at Greenville, relinquishing the northern Ohio territory up to the Great Lakes. While further conflict between British and Americans would flare again during the War of 1812, and minor skirmishes and rumours of war were commonplace during the first decade of the 19<sup>th</sup> century, American and British boundaries had been defined. While meaningless to the Aboriginal Nations, who had secured rights to retain settlements in the Northwest with the Americans, these boundaries would become significant in Aboriginal-European relations later in the 19<sup>th</sup> century.

### **Moravians Among the Delaware**

The Moravian missionary movement was a part of the Evangelical revival that arose in the 18<sup>th</sup> century, and specifically can be traced to 1722, when Protestant refugees from Catholic Moravia moved to the town of Herrnhut, Germany (Sabathy-Judd 1999: xiv). Incorporating elements from the pre-Reformation evangelical church known as the *Unitas Fratrum*, this "United Brethren" emerged as primarily a missionary institution (Gray 1956: 21; Sabathy-Judd 1999: xiv). By the early 1730's Moravian missionaries were travelling to the Caribbean, Africa and Russia, and established their first North American mission in 1735 in Georgia, to the Cherokees and Creeks. By 1741 Moravians in North America had established a base of operations in Bethlehem, Pennsylvania, which ultimately would become the centre for missionary activities in North America (Gray 1956). As a newly formed and still forming religious society, the Moravian church in North America was shaped by their early missionary experiences. The centre in Bethlehem developed into a large community servicing the surrounding and growing settlement. The profits from this enterprise would then fund the efforts of those members who went off to undertake mission work (Gray 1956: 26-27).

Moravian efforts in the Northeast first began in the early 1740's with attempts to establish missions among first the Mohawk in New York State, and then the Onondaga in Pennsylvania (Gray 1956: 33-35). Among these first missionaries was David Zeisberger, who would ultimately become a central figure in Moravian missionary efforts among the Delaware. The missions to the Iroquois, however, were quickly scrapped due to conflict and interpretations of the Moravians' professed neutrality as in fact claims of support for opposing sides (in this case the French). But down around Bethlehem in eastern Pennsylvania, missions to the resident Delaware were started. These settlements of local and regionally displaced Delaware continued until later problems between displaced Delaware, Iroquois, persistent perceptions of the Moravians being spies for the French, and conflict from encroaching American settlers all combined to lead to various violent episodes. The result was a decline in mission activity and finally, in 1763, an abandonment of mission sites in eastern Pennsylvania and a period of forced shelter for the Moravians and a small number



of remaining Delaware converts in Philadelphia (Gray 1956: 37-42; Stonefish 1995). By 1765 the missionaries and the Delaware with them were travelling away from the Moravian base of Bethlehem and on to western Pennsylvania and Ohio.

In the following decade mission settlements were established among various resettled Delaware communities that had moved to the northern Ohio drainage (Muskingum and Tuscarawas Rivers) after selling their lands in New Jersey (Gray 1956; Olmstead 1991). Also settled in the region were Shawnee and western Iroquois (Seneca Mingo and Wyandot). This was the western frontier, a spectrum of mostly relocated Native communities, along with some trading posts (Tanner 1987: Map 16). But this was a rapidly shifting frontier, as the events of the late 18<sup>th</sup> century were played out, and many of these communities, including the Moravian settlements, would be forced to re-locate many times in the next 20 years (compare Tanner 1987: Map 16 with Maps 17 & 18).

Through the 1770's the Moravians established 5 missions in the Ohio valley, and reported a population between 350 to 400 by the end of the 1770's (Sabathy-Judd 1999: xviii). However, with the arrival of the American Revolution, the Ohio valley became a contested zone and battle front between British and American forces. And with some of the Delaware supporting the Americans, the Moravian claim to neutrality was again viewed with suspicion, which led to Moravian settlements being harassed by both sides. In 1781 the British ordered the Moravian settlements relocated to Sandusky, well to the west and north of the Muskingum (Kjellberg 1985; Sabathy-Judd 1999). In the following Spring, after a hard winter, the mission Delaware went back to their settlements in the Ohio valley to recover corn and other supplies left behind when they had gone to Sandusky. Meanwhile Zeisberger and other missionaries were summoned to Detroit and charged with treason. The Delaware who had returned to the town of Gnadenhutten ran into an American Force of Volunteers. A few hours later 90 Delaware had been killed and the survivors of these mission towns dispersed across the Old Northwest (Kjellberg 1985; Gray 1956; Olmstead 1991; Stonefish 1995; Weslegar 1978).

While a few Delaware communities remained in the northern Ohio valley, after the early 1780's various Delaware groups, including those who supported the British, relocated into western Ohio and eastern Indiana along the Maumee River (Tanner 1978, 1987: Map 17). But for the Moravian Delaware, the 1780's was a time of continual re-location and an attempt to bring together the dispersed membership. In 1782, at the behest of the British commandant of Detroit and by the permission of the Ojibwa who owned the land, the remnants of the mission were settled on the Huron (now Clinton) River north of Detroit, and 10 miles upriver from Lake St. Clair (Gray 1956: 77). Slowly a small number of the former Moravian Delaware who had been dispersed after the massacre rejoined the community at the Huron River. But this remained only a small fraction of the former mission population. The mission lasted for three years before the Ojibwa told the community to leave. At that time the population numbered 117 Delaware (16 families; Quaife 1928: 238; Sabathy-Judd 1999: xxi).

From the Michigan side of Lake St. Clair the settlement returned to Ohio. While wanting to relocate to the Muskingum River, and encouraged to do so by the Americans, the increasing



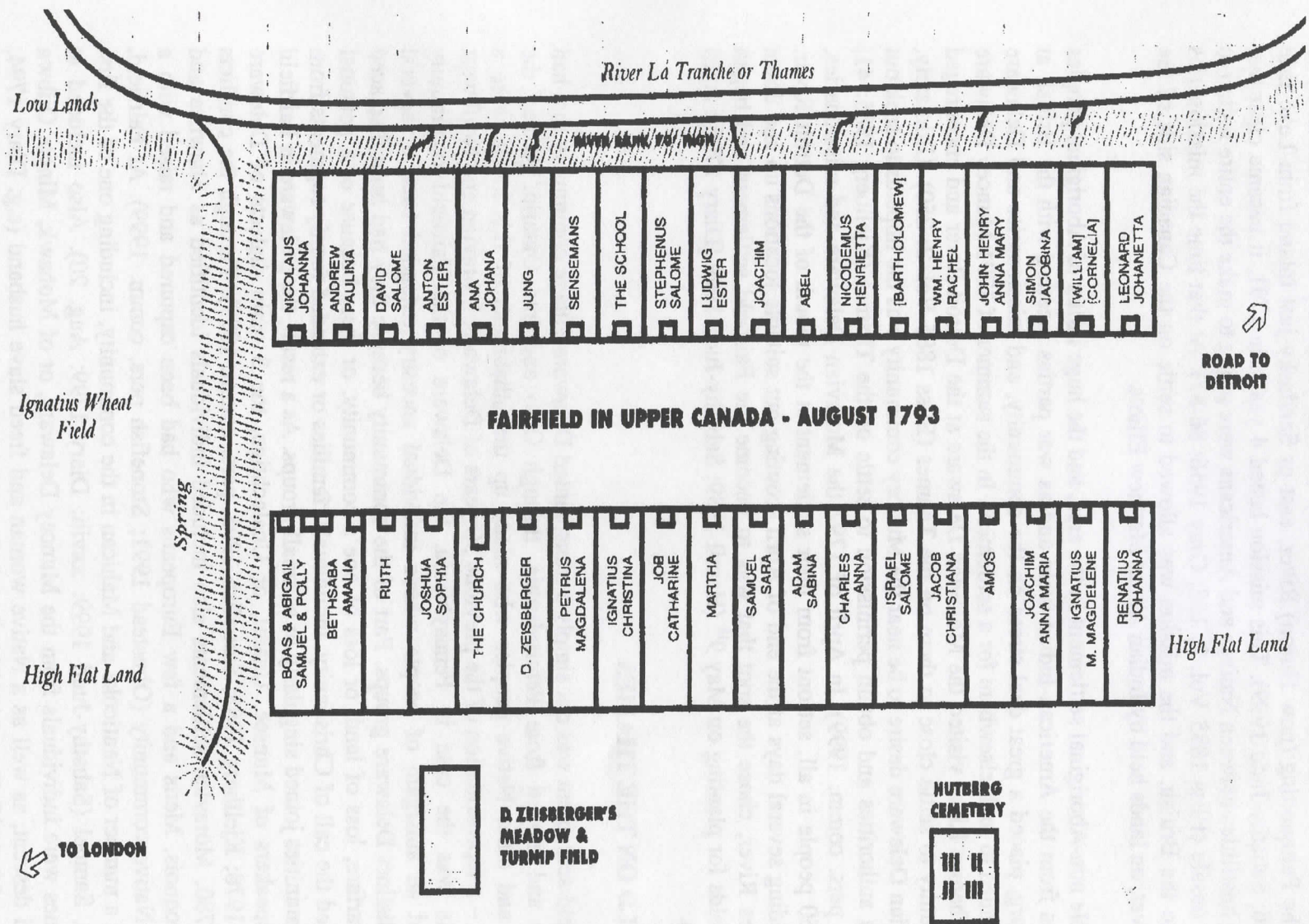
conflict between Americans and the Ohio Valley Nations ultimately led the community to settle on the Pettquotting (now Huron) River, east of Sandusky just inland from Lake Erie (Gray 1956; Sabathy-Judd 1999). This mission lasted 4 years. In 1791, it became clear that increasing hostilities between Natives and Americans were going to make the entire region to Lake Erie unsafe (Bliss 1885 Vol. 2: 158; Gray 1956: 86-87). At that time the missionaries appealed to the British, and the mission was allowed to settle on the Canadian side of the Detroit River, on lands held by Indian Agent Matthew Elliott.

The sizeable non-Aboriginal settlement in the area, and the huge influx of Aboriginal peoples as refugees from the American-Indian wars and as war parties meeting with the British at Amherstburg, placed a great deal stress on the community, and missionaries and Delaware alike continued to look elsewhere for a settlement. In the summer of 1791 Muncey Delaware from the Thames River visited the Moravian Delaware at the Detroit River and encouraged the community to settle close to them on the Thames (Bliss 1885 Vol. 2: 250). Ultimately, the Moravian Delaware desire to be near the Muncey community was the impetus to seek out the British authorities and obtain permission to settle on the Thames (Kjellberg 1985: 41; Stonefish, pers. comm. 1999). In April of 1792 the Moravian Delaware and missionaries, about a 150 people in all, set out from their settlement at the mouth of the Detroit River. After spending several days at the end of April scouting out suitable locations up and down the Thames River, chose the spot that was to become the Fairfield settlement and began clearing fields for planting on May 9<sup>th</sup> (Hamil 1939; Sabathy-Judd 1999 [Diary 1792]: April 29-May 9).

## **FAIRFIELD ON THE THAMES**

The Fairfield settlement was not simply a transplanted Delaware village community that had picked up and moved from Pennsylvania, through Ohio and into Ontario. Rather, the Delaware and other Native peoples who made up the inhabitants of this locale were a composite – a representation of the previous 50 years of Delaware, Moravian and Northwest history. As was the case in Pennsylvania, the Delaware of the Fairfield community represented an amalgam of people whose individual ancestry extended back to several formerly distinct Delaware groups. Part of the community because they had been displaced through warfare, loss of land, or loss of one's community, or there because of a personal need to heed the call of Christianity, individuals, families or extended family segments from other communities joined singularly or as small groups. As a result, the Delaware in Fairfield included speakers of Munsee, Unami, or Unalachtigo, the 3 main dialects of Delaware (Goddard 1978; Kjellberg 1985; Stonefish 1995, pers. comm. 1999). Through the conflicts prior to 1780, Moravian settlements also included individuals identified as Shawnee and western Iroquois, Metis and a few Europeans who had been captured and raised with a particular Native community (Olmstead 1991; Stonefish pers. comm. 1999). At Fairfield, there were a number of Nanticoke and Mahican in the community, including one of the first translators, Samuel (Sabathy-Judd 1999: xxviii; Diary 1799: Aug. 20). Also included at various times were individuals from the Muncey Delaware, or of Mohawk, Mingo, Ojibwa and Miami descent, as well as a Native woman and freed slave husband (e.g. Diary 1794: Mar. 9, Aug. 13, 1807: Dec. 14, 1811: Jan. 6, Sept. 5).





**Figure 2:** Village of Fairfield. Based on the Patrick McNiff Map of 1793. (Map adapted from Sabathy-Judd 1999).



Fairfield was, in layout, a village, with agricultural fields extending out on all sides from the settlement area, similar to rural village organisation in central Europe or Iroquoian village settlement in Northeastern North America. The original settlement extended on either side of an east-west lane, running parallel with the Thames River (Figure 2). Dwellings along the laneway in the village were all various forms of single storey, hewn log cabins. Further away to the west and east were a number of "huts," likely clapboard shanties or wigwams, which served as the sugaring camps for the inhabitants each Spring (Sabathy-Judd 1999: 24). By the end of 1792 thirty buildings of one form or another had been built (Sabathy-Judd 1999: xxxi). In the claim filed by the Moravians following the War of 1812, 47 buildings were listed, including a church, meeting houses, substantial homes for the principle missionaries, and Native homes including 20 log "dwelling houses" and 19 cabins (Gray 1956: 337).

References suggest cabins at Fairfield were occupied by single extended families of one composition or another (i.e., parents, children, grandparents, unmarried relations). Widowers and widows without immediate family lived alone, while individuals or families who petitioned to join the community occasionally lived with another family. Collectively, the community as a whole worked to clear new fields, build communal buildings like the school house, meeting room and church, tended communal fields for group events, shared in tasks like cleaning the village, maintaining communal buildings and clearing the road that eventually passed next to the village. However, the settlement was not a communal enterprise. Each family was responsible for itself, working their own fields that were held by the community in common (Sabathy-Judd 1999: xxxii), and personally retaining income generated by the selling of foodstuffs, crafts, services or labour. Nonetheless, there was a sense of community and communal support beyond simply sharing workload. There are several references in the diaries of collecting food or firewood for poor, hungry, or invalid members of the community, of planting someone else's fields or tending to them in summer because they were too old, sick, a single mother, or otherwise unable to keep up with the work themselves, of sharing deer gained during hunting and goods distributed by the Indian Department, or of helping with the schooling of children (e.g. 1793: Nov. 19, 1799: Nov. 18, 1804: Nov. 10, 1806: May 25, Oct. 12, 1812: Nov. 25).

According to the population counts that were included for all but two of the years represented in the translated diaries, the population at Fairfield never exceeded 174 Native residents. The population in 1792 was 151 people, and steadily progressed to 172 people in 1797. The following year, Zeisberger and some residents from the community established the Muskingum settlement, and by the 1799 the population was at 130. The population at Fairfield soon recovered, however, and by 1803 the population was back at 174 residents. Then in 1804 another mission is established in northern Ohio, and the population afterwards drops to 117 people and stays fairly constant through to 1812 (averaging 119 over those years).

With the outbreak of hostilities during the War of 1812, life became increasingly hazardous and worrisome for people in southwestern Ontario, and in 1813, when the British abandoned the Detroit River and fled east along the Thames River, they brought the conflict, and American forces, right to the doorsteps of the Fairfield community. Residents fled east to Lake Ontario, while the neatly laid out villages was torched and destroyed.



Documentation of the Delaware on their return to the Thames River in 1815 after the War of 1812 is limited. What is known is that upon return, the Delaware settled south of the river, establishing a centralised village and communal agricultural fields. However several families lived dispersed beyond the village, including a few who settled back on the site of Fairfield (Gray 1956: 277), and certainly some of the archaeological remains the Jurys documented date to these later, individual family Delaware occupations that continued into the 1850s. Hunting continued to be a principal activity alongside corn agriculture, a pattern that continued into the mid 19<sup>th</sup> century (e.g., Canada 1844-5, 1847). Most residences were log cabins. The Delaware population grew from around 120 people after the war to over 270 through the 1870s (Canada 1876), though there were further out-migrations (to Delaware communities in the central U.S.) associated with internal conflicts (e.g., Canada 1858; Gray 1956). Opportunities for seasonal or more permanent wage labour, in the form of new rail lines, the burgeoning lumber industry and petroleum, were increasingly exploited by community members (Graham 1975; Gray 1956; Veenema 2002).

Depending on accounts, life at Moraviantown was either a mirror reflection of good Euro-Canadian rural agricultural settlement (e.g., McCormick 1824; Pickering 1831), or ruinous, debauched and wasteful for emphasizing a hunt that was no longer plentiful (e.g., Bond Head 1839; Latrobe 1835). Accounts indicate that European-style dress was commonplace, though Native features or modifications were noted for both men and women well into the mid-century (e.g., Gray 1956; Veenema 2002).

The mid to late 19<sup>th</sup> century was a hard period for the community, as conflicts with British Indian Department officials, and with Moravian missionaries, were chronic and included clear abuse of authority, fraud and embezzlement (Gray 1956; Stonefish 1995a; Veenema 2002). Despite this experience, and loss of land and relocation mid-century out of a central village and onto individual, dispersed rural lots of less than 50 acres per family, the community persevered, and indeed matured. Tensions with the Moravians, capped through the mid-century by the abuses and undermining of the community by one missionary in particular, fatally broke the tie between the Moravian church and the community, and led to other denominations setting up shop in the community. Early in the 20<sup>th</sup> century the Moravian mission formally ended, while the community continues to thrive along the Thames River today.

## REFERENCES

- Allen, R.  
1975 The British Indian Department and the Frontier in North America 1755-1830. Canadian Historic Sites: Occasional Papers in Archaeology and History 14: 5-125.  
1993 His Majesty's Indian Allies British Indian Policy in the Defence of Canada, 1774-1815. Dundurn Press, Toronto.



Bliss, E. (editor)

- 1885 Diary of David Zeisberger A Moravian Missionary Among the Indians of Ohio. Robert Clarke and Company, Cincinnati. Reprinted in 1972. Scholarly Press Incorporated. St. Clair Shores, Michigan.

Calloway, C.

- 1987 Crown and Calumet, British-Indian Relations, 1783-1815. University of Oklahoma Press. Norman.

Canada

- 1844-5 Journals of the Legislative Assembly (8<sup>th</sup> Victoriae). Appendix EEE, Part 1: Report on the Affairs of the Indians of Canada.  
1847 Proceedings of the Legislative Assembly of Canada (11<sup>th</sup> Victoriae). Appendix T: On the Affairs of the Indians of Canada.  
1858 Proceedings of the Legislative Assembly of Canada (21<sup>th</sup> Victoriae). Appendix 21: Report of the Special Commissioners Appointed on the 8<sup>th</sup> of September, 1856, to Investigate Indian Affairs in Canada.  
1876 Annual Report of the Department of the Interior for the Year Ended 30<sup>th</sup> June, 1875. Printed by Order of Parliament, Ottawa.

Goddard, I.

- 1978 Delaware. In: Handbook of North American Indians, Volume 15 Northeast (edited by B. Trigger), pp. 213-239. Smithsonian Institution, Washington, D. C.

Graham, E.

- 1975 Medicine Man to Missionary: Missionaries as Agents of Change Among the Indians of Southern Ontario, 1784-1867. Peter Martin Associates, Toronto.

Gray, E. E.

- 1956 Wilderness Christians The Moravian Mission to the Delaware Indians. Russell & Russell, New York.

Hamil, F.

- 1939 Fairfield on the River Thames. Ohio State Archaeological and Historical Quarterly 48: 1-19.

Kjellberg, E.

- 1984 Seeking Shelter: Canadian Delaware Ethnohistory and Migration. Unpublished Master's Thesis, Department of Anthropology, McMaster University. Hamilton.

Olmstead, E.

- 1991 Blackcoats Among the Delaware: David Zeisberger on the Ohio Frontier. Kent State University Press, Cleveland.



Quaife, M.

1926 The John Askin Papers, Vol. 2. Burton Historical Collection, Detroit Library Commission. Detroit.

Sabathy-Judd, L.

1999 Moravians in Upper Canada: The Diary of the Indian Mission of Fairfield on the Thames 1792-1813. The Champlain Society. Toronto.

Stonefish, D.

1995 Moraviantown Delaware History. Moravian Research Office, Moraviantown Delaware Nation.

Tanner, H.

1978 The Glaize in 1792: A Composite Indian Community. Ethnohistory 25(1): 15-39.

Tanner, H. (editor)

1987 Atlas of Great Lakes Indian History. University of Oklahoma Press, Norman.

Weslager, C.

1978 The Delaware Indian Westward Migration. Middle Atlantic Press, Wallingford.

White, R.

1991 The Middle Ground Indians, Empires and Republics in the Great Lakes Region, 1650-1815. Cambridge University Press, Cambridge.

## **EXCAVATIONS AT THE FAIRFIELD MORAVIAN MISSION ON THE THAMES KENT COUNTY, PROVINCE OF ONTARIO, CANADA<sup>1</sup>**

Wilfred Jury and Elsie McLeod Jury

*Abstract:* Excavations were conducted (1942-45) on the site of the Moravian Mission of Fairfield in Kent County, Ontario, some 65 miles east of Windsor-Detroit. The village was founded in 1792 by Moravian Missionaries with 150 Delaware converts. It was destroyed and looted by American forces in 1813. The foundations of forty buildings were uncovered, twenty-two facing on a street that paralleled the Thames River. Methods of construction and materials were studied in European-type and Indian-type dwellings and a school. European house cellars yielded considerable material objects and food remains. Finds in the Indian-type houses indicate interesting traits of a late contact community.

<sup>1</sup>: Paper presented at the Annual Meeting, Society for American Archaeology, St Louis, Missouri, April 1976 in a symposium entitled "Archaeology of the Delaware Indians" organized by Melburn D. Thurman, Princeton University. Published from a copy in the Jury papers, on file, Museum of Ontario Archaeology (formerly London Museum of Archaeology) courtesy of Dr. Robert Pearce, Museum Director. Typed and edited by Chris Ellis who has been around too long as he was at the SAA meetings in St Louis in 1976!



## Introduction

In the early spring of 1791 the Moravian Community of Delaware Indians under the leadership of David Zeisberger moved to the east bank of the Detroit River in the province of Upper Canada (Ontario). Zeisberger, however, continued to fear the pressures of the Detroit area. "We us live with our Indians alone," he wrote, "therefore, it is better that we should live apart by ourselves."

The southwestern peninsula of Upper Canada was then virtually forest inhabited by bands of Ojibway Indians. The La Tranche River with headwaters some 130 miles to the east flowed evenly through this flat, rolling land in a circuitous route to Lake St. Clair. Delaware (Muncey) Indians from Oswego Lake had settled about 75 miles upstream at the end of the American Revolution. Still further to the east were the Six Nations Indians under Joseph Brant. Only a few White-men's clearings were scattered along the lower reaches of La Tranche, many of them known to the Moravians as neighbours in Ohio.

It was to the banks of the La Tranche that Colonel Alexander McKee of the Indian Department directed their leaders. In April, 1792, three missionary families in a great-boat provided by McKee and 151 Indians in twenty-two canoes ascended the river. Brother Jung helped direct the cattle on land.

Astutely they chose their new village site, some seventy feet above the water's edge, at the base of a deep curve in the river, 15 miles north of Lake Erie. To the east, a fresh water stream coursed through a ravine to a natural landing place. The soil was sandy "being the right sort for Indians," Zeisberger noted. Deciduous forest stretched to the north and south. The climate was moderate, the snowfall light. They were soon to discover petroleum floating on the river surface, and a salt spring nearby. They named the village Schonbrunn or Fairfield. That year the name of La Tranche was changed to the Thames.

By orders in council (Upper Canada) in 1793 and 1798, a tract of 51,160 acres was granted "to be reserved forever to the Moravian Society, in trust for the sole use of their Indian converts." The Moravian fields were extended yearly. They grew corn, wheat, rye, barley and tobacco. They raised cattle, sheep, hogs and poultry. They engaged in industry, making furniture, barrel staves, dug-out canoes and gun stocks. They bartered their goods with traders along the river and at Detroit markets.

On October 5, 1813, the battle of the Thames was fought one mile and a half west of Fairfield. On the 6<sup>th</sup>, the victorious General Harrison gave orders to destroy the village. Major Robert B. McAfee, of the Kentucky Rifles wrote of the last days of Fairfield. He was "in command of a Fatigue party to make boats and rafts to carry the plunder we had taken down river. I had 17 made and we were the whole day bringing it in." October 7<sup>th</sup> was spent "in collecting plunder...about 3 o'clock in the evening...the whole army marched off and we set fire to the town, putting the first torch to the Moravian Church and consumed the whole to ashes."



The Indian inhabitants had withdrawn to hiding places in the woods where search parties failed to find them. After the departure of the enemy they followed the retreating British eastward to Burlington Heights, at the head of lake Ontario, where they remained throughout the war under protection of British troops.

At the close of the hostilities they returned to the Thames. Considering their former site unlucky, they resettled on the south side of the river where the Moravian Indian Reserve, much depleted in area, is located today... at New Fairfield. The band numbers 450; residents of the reserve number 380 Delaware Indians of the Unilachtigo clan, with the Turtle much in evidence.

### Excavations

Grave stones in Hathill (Hutberg) cemetery, set aside in 1793, have marked the approximate location of Fairfield through the years. There were, however, many conflicting opinions concerning the actual village site.

In 1941, serious interest on the part of residents in the area resulted in the formation of a Fairfield Trust who approached the University of Western Ontario, London, with the result that Wilfred Jury commenced the search for Old Fairfield in the autumn of 1942. These were war years, and there would be no staff, no workmen and very little money. As interest developed in the area Wilfred Jury was assisted in many ways by volunteer helpers with special skills and experience. The resources of the university were close at hand and several staff members took part in the excavations from time to time.

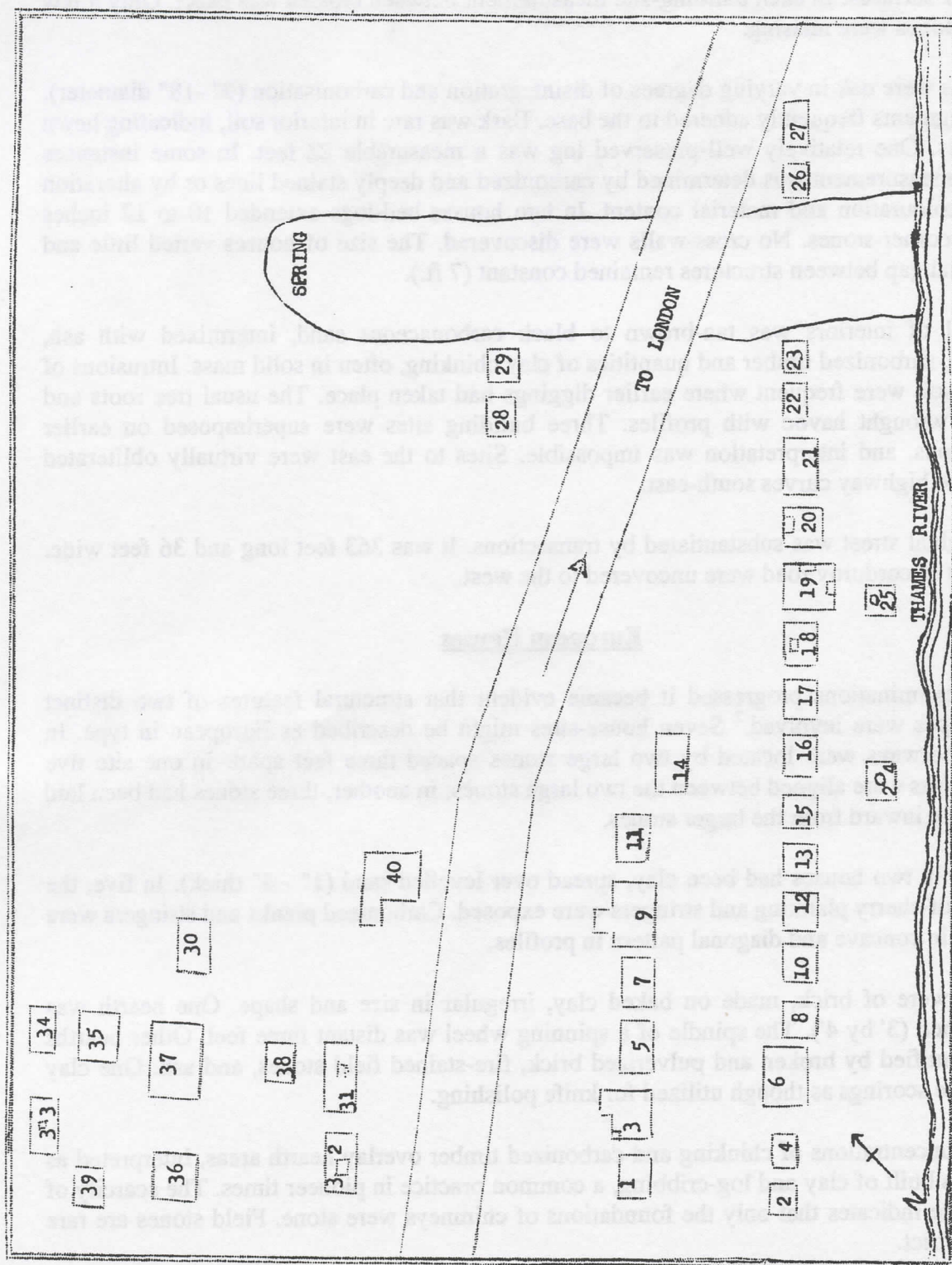
A copy of a map, made in 1793 by David Zeisberger, was available to us, and a sketch drawn by the Kentuckian, McAfee, in 1813. Two rows of houses had faced on a street that paralleled the river. On the latter drawing additional houses appear to the north of the street.

Today the Queen's Highway 2 traverses the area, east-west. Testing in 1941 had revealed building foundations in the land between the highway and the river, where, fortunately, cultivation had never taken place. To the north of the highway the land had been cultivated for a century.

In 1942 and 1943 the examination concentrated on building sites located on the street. Trees and underbrush flourished profusely over the area. Contours were irregular with mounds and depressions where Indians in the past, we were told, had dug in search for buried military pay chests. On the ravine bank quantities of sand had been removed for building purposes.

Building sites were located by trenching. For the examination of each site a cut was opened to extend beyond the disturbed area and work was conducted on ledges to unmistakably sterile soil. Horizontal measurements were taken from a permanent survey station. Hummocks were removed before vertical control was established.





**Figure 1:** Excavation Map of Jury's Completed House Site Investigations in 1946 (Taken from Jury 1948).

The outer limits of structures were determined by the location of corner-stones and the remains of bed-logs. Corner stones were large, flat, generally granite, with a chiselled cross



on upper surfaces. In each building-site measurement between crosses was exact. Only a few corner stones were missing.

Bed-logs were oak in varying degrees of disintegration and carbonisation (9" -18" diameter). Bark fragments frequently adhered to the base. Bark was rare in interior soil, indicating hewn log walls. One relatively well-preserved log was a measurable 22 feet. In some instances outside measurement was determined by carbonized and deeply stained lines or by alteration in soil colouration and material content. In two houses bed-logs extended 10 to 12 inches beyond corner-stones. No cross-walls were discovered. The size of houses varied little and the spatial gap between structures remained constant (7 ft.).

The soil of interiors was tan-brown to black carbonaceous sand, intermixed with ash, charcoal, carbonized timber and quantities of clay chinking, often in solid mass. Intrusions of surface soil were frequent where earlier diggings had taken place. The usual tree roots and tendrils wrought havoc with profiles. Three building sites were superimposed on earlier foundations, and interpretation was impossible. Sites to the east were virtually obliterated where the highway curves south-east.

The original street was substantiated by transections. It was 363 feet long and 36 feet wide. Remains of corduroy road were uncovered to the west.

### European Houses

As the examinations progressed it became evident that structural features of two distinct house-types were involved.<sup>2</sup> Seven house-sites might be described as European in type. In these, doorways were located by two large stones spaced three feet apart. In one site five small stones were aligned between the two large stones; in another, three stones had been laid diagonally inward from the larger stones.

Flooring in two houses had been clay, spread over levelled sand (1" - 4" thick). In five, the remains of cherry planking and stringers were exposed. Carbonized planks and stringers were outlined in concave and diagonal pattern in profiles.

Hearths were of brick, made on baked clay, irregular in size and shape. One hearth was undisturbed (3' by 4'). The spindle of a spinning wheel was distant three feet. Other hearths were identified by broken and pulverized brick, fire-stained field stones, and ash. One clay brick bore scorings as though utilized for knife polishing.

Heavy concentrations of chinking and carbonized timber overlay hearth areas, interpreted as chimneys built of clay and log-cribbing, a common practice in pioneer times. The scarcity of field stone indicates that only the foundations of chimneys were stone. Field stones are rare in the district.

---

<sup>2</sup> : the houses may be typed as "European" or "Indian" but as will become clear later in this paper, many of the European type houses were actually occupied by First Nations families or individuals. The contrast reflects varying degrees of acculturation (note by Chris Ellis).



The location of thin, shattered window glass, smoke and fire stained, and several specimens of molten glass determined the positioning of windows. One pane could be reconstructed. It measured eight inches across.

Cellars were discovered in three European-type houses. They extended five to six feet beneath floor levels. In one cellar, post moulds with cedar bark remnants occurred in the north corners, extending 18" and 2' in depth respectively. A split cherry wood tread with three nails *in situ* was removed from the west wall of the cellar (3' by 8").

The floor of one cellar was clay, damp and pliant beneath concentrated, almost damp ash and heavily carbonized soil. The removal of the clay exposed fragments of friable Attawandaron pottery.<sup>3</sup> Similar potsherds had been recovered in upper levels of this house-site.

In the third cellar, clay flooring had been stained brown and black in places, from contact with burning timbers. The four walls were slightly out-sloping and clay plastered, with the imprint of the plastering tool visible.

Two shallow cellars, or storage holes, were 3' 6" deep. In one an iron latch was recovered, probably from a trap door.

The majority of objects were discovered in cellars. They reflected a material culture identical to that of the white-man, consisting of knives, hunting knives, razors, tools, gun-parts and musket balls, household hardware and utensils, tin cups (1 pint and ½ pint); a fork, a table knife, lugs of copper kettles, pot hooks and cranes, clay pipe bowls and two metal pipe bowls, the spindle of a spinning wheel, a sun dial, broken crockery mostly glazed, glassware and porcelain of several designs. Three saucers of an early blue willow pattern were reconstructed. A portion of woven material with three buttons attached and a fragment of a braided mat were lodged on a clay cellar floor. Three coins were found, an English penny of 1794, a Russian two Kopek of 1757 and the quarter part of a Spanish colonial eight reales described as "a bust type of Charles III issued between 1772 and 1789." The mint was probably struck in Mexico and cut probably in Canada or in the Caribbean.

Food remains were comprised of corn, limited wheat, acorns, chestnuts, hazel, hickory and beechnuts, apple seeds, plum pits and berry seeds. Deer, bear, a few sawn cattle bones and a few domestic hen bones were recovered as were the bones of wild duck, partridge and woodcock. The base of a crockery jug was encrusted with maple sugar.

Almost all objects were broken portions or fragments, obvious discards. We recall that seventeen rafts of plunder were taken down river in 1813, including tons of hay, flour and potatoes, and cattle, hogs and fowl. It is known too, that all usable objects or materials were salvaged from the ruins by neighbours for rebuilding their burnt-out homes.

In 1945 and 1946 the locations of eleven buildings were established in the land to the north of the highway. Because of repeated cultivation outer walls could only be estimated. Four

---

<sup>3</sup> In fact, the pottery referred to is likely Middle Woodland or early Late Woodland in origin, as both components are present in the collections held at the Fairfield museum (note by Neal Ferris).



cellars remained undisturbed. Cellar walls sloped outwards, and walls and cellars had been clay plastered. Finds were entirely of the white-man's culture. They were of a more sophisticated nature than those of sites situated on the street. Food remains indicated greater variety in vegetables and fruit.

### Indian Houses

The features of eleven sites were Indian-oriented. Corner stones tended to be small. Few nails were recovered. In four, oak pegs were associated with walls. Carbonized bark appeared in greater frequency. There was slight variation in size (12' by 12'; 12' by 14') or in features. Absent were flooring, doorway stones, window glass and hardware. Clay chinking was in small quantity or most often, lacking. In five instances, specimens of compressed and carbonized moss were found in the floor soil. Floors were levelled, hard packed sand, exposed in undisturbed strips adjacent to walls. There was indication of an overlay of ash.

In six of the Indian-type structures, pits were located beside walls or in corners, rectangular or irregular in section, approximately two to two and one half feet deep. Contents of pits were a limited number of carbonized corn kernels and nutshells.

Fire-pits were centrally located in each house. Seven were delineated with straight or insloping walls and round base, in section. Two were conical. Two fire-pits were 4' in diameter and 3' deep, semi-circular in section. They were lined with clay. The upper 7" - 10" were baked to a brick-like texture. Specimens of clay in the fill of pits indicate that clay-lined fire-pits had been general.

Material finds were almost entirely associated with fire-pits, occurring generally at the base of the pit beneath concentrated ash. Food refuse consisted of fish bones, boiled or roasted portions of deer, bear, raccoon, and squirrel, wild duck and turkey, crane partridge and crow. Animal bones had been broken to extract the marrow. 80% of animal bones were deer; 60% of fowl were duck. The shells of a variety of nuts and carbonized corn were found in all fire-pits.

Metatarsal bones were the most recurrent find in Indian-type houses, hollowed similar to those found on pre-contact sites for use in the cup and pin game. They bore no evidence of working. It is notable that they occurred in groupings of four or eight.

The bivalves of clam with worn edges were a frequent find. A number of splintered leg bones of animal and fowl in the floor soil of one house suggest the fashioning of awls and needles. Again, there was no working.

Flint chips recovered in upper levels and on the periphery of a fire-pit similarly suggest the reworking of a flint artifact. Two hammerstones and one celt were the only stone artifacts found. Objects of European origin were a portion of a copper kettle, the stem of a clay pipe, the hammer of a flint-lock gun, a razor blade, the blade of a jack-knife, a few pieces of broken porcelain, a portion of glazed pottery, hoop iron and scrap metal.



The Indian-type houses were situated on the south side of the original street. In one building, on the north side, there were neither fire-pit nor hearth, no evidence of windows and no cellar. The floor was packed with sand. In the floor soil to depths of 2' an impressive assemblage of Indian material was recovered. — a triangular flint point, an abrasive stone, a celt, a perforated Huronian slate amulet, and worn clam shells. A lead rifle ball, a portion of a tin spoon and broken porcelain and glassware were also inter-mixed in floor soil.

None of the Indian material found in the building sites was diagnostic. Artifacts could have been Attawandaron in origin and they were apparently being utilized (eg., they were being recycled from much older sites). On their return from Burlington in 1815 the Indians retrieved possessions hidden in the woods at the time of the earlier 1813 battle. Possibly articles of traditional use or significance were among the hidden goods, or were carried with them.

### Summation

It is impossible to identify the specific occupants of any of the Fairfield houses in 1813. John Schnall, Christian Dencke and Michael Jung were missionaries in residence during the final years. Brother Jung, elderly and ill, had been removed to the "old schoolhouse" at the time of the battle. It is probable that the Schnall and Dencke families resided on the land to the north. If so, lacking documentary evidence to the contrary, it remains that all the houses examined on the street had been occupied by Indians in 1813 although two homes, according to the names included on Zeisberger's map (1793), were originally the domiciles of missionaries.

The Fairfield society was complex with obvious gradations in social and economic structures. The core of the community continued to be families long-associated with Moravian missions; others had only recently been removed from ancient lifestyles.

Mortimer wrote that the Indians leaving for the Meskingum in 1798 all had comfortable houses and "well improved plantations". One had nearly completed a "commodious house." yet, no Indian could purchase a house at its real value. Few "can at any time command more than 10 or 15 dollars and the majority of them have no money." John Henry, however, had been educated at Princeton College and the Indian who played the spinet at Gnadenhuten was still among them. Most spoke only Delaware. School was taught in English and Delaware, and church services, held in English, were translated into Delaware.

Although altering little in number, the population was variable. Nor was it monoglot. While predominantly Delaware, Ojibways, Munceys, Nanticokes, at least one Mohican, a Mingo and a Carib woman were included. Newcomers arrived, apostates returned. Many, even the baptised, left or were expelled.

Tactile remains reflect variability from a total adoption of white-man's culture to slight modification of the aboriginal. Although crafts and trades were taught, printed records indicate that everyday activity deviated little from the traditional pattern. Christian Dencke reported in 1817 that the women carried on most of the agricultural work and cut and carried



wood, while the men were occupied chiefly in hunting. Game became the property of the women; the men claimed the agricultural produce.

Sometimes hunters traded with agricultural workers to perform their farm duties. "At other times" Mortimer wrote: the hunters very liberally distribute of their bounty to their friends and neighbours." Both Mortimer (1798) and Dencke (1817) said that corn was the principal food, with game and fowl. They built deer fences, and wooden fish-traps. Boys shot fish with small arrows.

At times the villagers worked communally. Mortimer describes a pleasant scene when they "hewed our corn." Before dawn a crier called the people to work. At 8:00 AM they returned from the field and breakfasted on the previously swept village street, where smoking hot kettles of corn mush and milk were placed on benches. The principal heads of families presided. The ground around was covered with bowls, pots and kettles. They stood "quietly and orderly" to receive their portion. "Good humour sat on every countenance." A similar meal was served in the evening. The Indians believed that "when they work together, they ought also to eat together."

The women engaged extensively in basketry. They made moccasins and buckskin clothing and carrying bands from wild hemp. They gathered wild fruit, berries and nuts in quantities. Babies were carried in cradle boards.

Non-material traits are more difficult to assess. Although there was doubtless sincere devotion and loyalty to the mission leaders, they were continually distracted by reversion to Indian practices. Some, Zeisberger said "had had witchcraft." They consulted medicine-men in the district and attended pagan ceremonies. The Muncey settlement, 40 miles distant, held special attraction for the Delawares.

One Ojibway set up an enclosure "where he conjured spirits." One woman possessed "a bason, a fetish of Guinea negroes," which Zeisberger himself had to burn. A man had an idol that he refused to give up. Drumming among the young people troubled the missionaries. Sweat baths were retained, one for men, one for women. They drank "certain concoctions" to induce sweat.

Mohawk and Muncey war dances enticed young men to join war parties. Ojibways and Muncseys held begging dances, death dances, a woman's dance and a white dog ceremony in their midst. After the Christian burial of a child, a death dance was held.

A Delaware, Mortimer wrote, would not take part in the burial of a relative. Household goods of the deceased were presented to those who did so. The remainder was distributed among those who attended the ceremony. The heir inherited only the house and livestock. Christians he added, did not always adhere strictly to "this usage of the heathen."

The Delaware retained respect for the wolf, refusing to shoot wolves that killed their sheep. If the wolf did not die but "could lick his blood" the rifle used would never kill again except "by certain matters." They compromised by snaring the wolves in specially dug trenches.



Traditional lines of authority were disrupted. Chiefs were not allowed. One perceives, however, that William Henry, descendant of Netawatwees, and a former Delaware chief himself, was looked on as a leader. It was he who met Tedpachxit at the Miami (1798) and refused to return the Moravian Indians "over the lake" to rejoin the Delawares.

The town was governed "solely by the precept of the Gospel, such ancient customs as are not repugnant thereto, and a few regulations that had been adopted by themselves," Mortimer said. Although under British protection, no outside law was enforced. "The very word law" he added "is odious to them, as conveying ideas which would rather die than tamely admit to be governed by."

They became involved to some extent in Indian politics, passing messages with wampum and tobacco from tribe to tribe. When advised to burn the tobacco they feared to do so.

Free and open communication was maintained with traders, white settlers, the neighbouring tribes and visiting bands of many tribes. The Thames was the only thoroughfare between Niagara and Detroit, and was travelled constantly. The missionaries showed remarkable tolerance. When Muncey friends brought 30 fathoms of wampum to a bereaved family "which on occasion would be taken over the lake to other friends...we made no objection," Zeisberger wrote, "as it conduces to mutual reconciliation."

Perhaps a final assessment of the retention of Delaware traits came on a recent visit to the reserve. When asked if Delaware beliefs and customs were continued despite the strict surveillance of the church, the Band Administrator, a descendant of the Ohio missions, responded with a quiet, direct look and a simple "Certainly."

### Bibliography

Anonymous

1813 Catalogue of Inhabitants at Fairfield, 1813. Moravian Mission Records. Reel 13, Box 163, Folder 9, Item 3. Bethlehem, Pennsylvania.

Buttrey, T. V.

1967 Cut Coins in Canada. The British Numismatic Journal XXXVI:176-178.

Gourlay, Robert

1822 Statistical Account of Upper Canada, Volume 1. London, U.K. (Information on Moravian Mission supplied by Christian Dencke, pp. 294-298).

Gray, Elma. E.

1956 Wilderness Christians: The Moravian Mission to the Delaware Indians. Cornell University Press, Ithaca, New York.



- Jury, Wilf  
1948 Fairfield on the Thames Report of Excavations Made on the Site of the Early Mission Village 1946. Bulletin 5. Museum of Indian Archaeology, London, Ontario.
- McAfee, R. B.  
n.d. McAfee Papers. Kentucky State Historical Society, Records Volume 26, pp. 126-129.
- Mortimer, Benjamin  
1798 Diary of the Congregation of Fairfield in Upper Canada from 31 May to 19 August, 1798. Moravian Mission Records, Reel 12, Box 161, Folder 5, Item 1. Bethlehem, Pennsylvania.
- Schnall, John  
1813 Second draft of Articles at Fairfield. Printed from Moravian Mission Records in Elma E. Gray (1956) Wilderness Christians: The Moravian Mission to the Delaware Indians, Appendix. Cornell University Press, Ithaca, New York. (Lists articles and dwellings lost at Fairfield in the Battle of the Thames, October 1813).
- Zeisberger, David  
1793 Map of Fairfield, 1793. Moravian Mission Records, Reel 12, Box 161, Item 1. Bethlehem, Pennsylvania.
- 

\*\*\*\*A reminder to all our loyal Kewa subscribers that with this issue we are, albeit belatedly, into a new year and therefore your subscription fees or London Chapter Memberships are now due!!! If you can not remember if you have paid, check the mailing label for the subscription end date. The current rates can be found on the front page.

Also a reminder (see official handout attached to last issue of 2005) that we are hosting the Annual Meeting of the OAS this October and that Chris Ellis is looking for people to give papers. Chris Ellis and Chris Dodd, your co-editors, are also of course, also looking for more papers for Kewa!